

ISLAMOPHOBIA AND THE CHALLENGE OF ISLAMIC DA'WAH AS A BLESSING FOR ALL WORLDS THROUGH MAJLIS TAKLIM

<https://uia.e-journal.id/alrisalah/article/3144>

DOI: 10.34005/alrisalah.v15i1.3144

Ishak Syairozi

dkampung15@gmail.com

Universitas Islam Jakarta

ABSTRACT: *The term Islamophobia has been known since the 1900s and culminated in the bombing of the World Trade Center (WTC) towers in New York, America in 2001. Framing Islamophobia makes Islam worse. This condition is also felt in Indonesia, the emergence of violence, sentimental attitudes, embony and acts of terrorism that are often associated with Islam. Such actions, contrary to the Islamic concept of Rahmatan Lil 'Alamin. For this reason, research studies are needed with the aim of responding to Islamophobia as a challenge in Da'wah at Majlis Ta'lim, restore the face of Islam rahmatan lil 'alamin, reschedule the themes of Da'wah to reveal the values of the universal teachings of the religion, Maximizing Majlis Taklim as in responding to local and global challenges. This research method uses TOWS (Threats-Opportunities-Weaknesses-Strengths) analysis to build an Islamic da'wah strategy, namely SO strategy, WO strategy, ST strategy, and WT strategy by paying attention to the main factors, both internal/external. The discussion of the research is limited to the term and the impact/response of islmopobia on an Indonesian national scale, Islamophobic relations with the themes of Da'wah presented in Majlis Ta'lim. With problems; How was the Islamic Da'wah strategy of Rahmatan Lil 'Alamin developed at the taklim council as a response in responding to Islamophobia? The results of the study are expected to have a Da'wah strategy to overcome Islamophobia and make Majlis Ta'lim as a mouthpiece in an effort to restore the face of Islam rahmatan lil 'alamin.*

Keywords: *Islamopobia, Islamic Da'wah, Ramatan Lil 'alamin, Majlis Ta'lim*



Al-Risalah : Jurnal Studi Agama dan Pemikiran Islam is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

A. Introduction

Over the past decade, the Muslim population in Western Europe has grown rapidly, with approximately 25 million Muslims residing in European Union member states in 2016. This is estimated to have reached 11.2% to 14% of the total population or increased to 35 million by the year 2050. The influx of Muslims from various countries in the Middle East and Africa has contributed to this growth. The rise of the Muslim population in Europe has brought about significant social, economic, and political changes and challenges.¹

Amidst the rapid growth of the Muslim population in Europe, a phenomenon known as Islamophobia has emerged. The term Islamophobia expresses feelings of fear, hatred, prejudice, and negativity towards Islam. These concerns have arisen in tandem with the increasing Muslim population and the consequential changes they bring to various segments of social life.

According to Leslie Elizabeth Sekerka and Marianne Marar Yacobian (2018), Islamophobia has been present since the early 1900s. Etin Anwar further explains that the term gained more prominence following the events of the World Trade Center (WTC) towers bombing in New York, USA. The hatred towards Islam escalated, particularly in a nation known for its strong democratic values. The term "Islamophobia" has become an international issue, widely utilized across various disciplines and encompassing all aspects, not only limited to politics, economics, social issues, security, but also extending to the realms of arts and film..²

The term Islamophobia continues to evolve in Europe and has become an international issue. Undeniably, the term "Islamophobia" has also surfaced in Indonesia and remains a hot topic of discussion to this day. Indonesia, with a population of 273,879,750 people, is not immune to the discussions surrounding Islamophobia,³

¹ Muhammad Wildan, "Islamophobia and the Challenges of Muslims in Contemporary European Union Countries: Case Studies From Austria, Belgium, and Germany," *Jurnal AFKARUNA* 17 (2021), <https://doi.org/https://doi.org/10.18196/afkaruna.v17i1.10557>.

² Harjasaputra, "Islamophobia: Definisi, Karakteristik, Dan Fenomena Penyebarannya," 6 Desember, 2021, <https://www.harjasaputra.com/teori/islamofobia-definisi-karakteristik-dan-fenomena-penyebarannya>.

³ Oriflamied, "Jumlah Penduduk Indonesia Tahun 2022 Dan Perkembangannya," 22 Maret, 2022, <https://oriflameid.com/jumlah-penduduk-indonesia-tahun-2020/>.

According to data from The Royal Islamic Strategic Studies Centre (RISSC), the Muslim population in Indonesia amounts to 231.06 million, which is equivalent to 86.7% of the total population of Indonesia. Furthermore, this figure represents 11.92% of the total global Muslim population.⁴

Based on this significant population, for Muslims in Indonesia, the growing issue of Islamophobia is a significant challenge that deserves considerable attention. This is because Islam is understood in its teachings as a religion of *Rahmatan Lil 'Alamin*, meaning a source of mercy for all creations. The theological concept of *Rahmatan Lil 'Alamin* emphasizes the grounding of universal values in its teachings, such as being friendly, compassionate, and caring for the entire universe.

The presence of Islam should reflect a context of a harmonious, democratic, non-discriminatory, non-violent, peaceful society that upholds human values even with diverse social backgrounds. Furthermore, it should collectively contribute to the preservation of the environment.⁵ Hence arises the question: why do some people in various parts of the world have a phobia towards Islam? Is it because the universal values of Islamic teachings have not been well understood by Muslims? Or is it due to the lack of emphasis on the universality of the concept of *Rahmatan Lil 'Alamin* in education and instruction?

With Indonesia being home to the largest Muslim population, numerous Islamic educational institutions and *Majlis Ta'lim* (study groups) have naturally flourished in every corner. Therefore, for Indonesia and its Muslim community in particular, the issues of Islamophobia and the aforementioned array of questions pose challenges that need to be addressed. In a general formulation, the question can be posed: how can the strategy of Islamic propagation (*Dakwah*) emphasizing *Rahmatan Lil 'Alamin* be developed within *Majlis Ta'lim* as a response to Islamophobia?

⁴ Viva Budi Kusnandar, "RISSC: Populasi Muslim Indonesia Terbesar Di Dunia," 3 Desember, 2021, <https://databoks.katadata.co.id/datapublish/2021/11/03/rissc-populasi-muslim-indonesia-terbesar-di-dunia#>.

⁵ Susanto, "Persepsi Guru Tentang Islam *Rahmatan Lil 'Alamin* Dan Dampaknya Terhadap Nasionalisme Pelajar," *Kodifikasia : Jurnal Penelitian Islam* 15 (2021): 16, <https://doi.org/10.21154/kodifikasia.v15i1.2780>.

The role of propagation institutions and Majelis Ta'lim in teaching the concept of Rahmatan Lil 'Alamin needs to be a special focus in order to disseminate a comprehensive understanding. It is hoped that, in turn, these efforts can showcase the universal values of Islamic teachings, thereby dispelling and countering the growing trend of Islamophobia. Hence, research steps are necessary to discover effective propagation strategies and improvements in the thematic concepts of propagation within Majelis Ta'lim, enabling them to respond to global challenges.

B. Research Method

The method employed in this research is qualitative research, with data processing utilizing TOWS analysis (Threats-Opportunities-Weaknesses-Strengths). This analysis focuses on external factors, specifically the phenomenon of Islamophobia in its relation to Islamic propagation (Dakwah) emphasizing Rahmatan Lil 'Alamin in Majelis Ta'lim. To construct an Islamic propagation strategy, steps are taken through SO strategy, WO strategy, ST strategy, and WT strategy, considering both internal and external key factors.

In the concept of strategic management, as explained by David, F. R. (1997), the SO strategy utilizes internal strengths to seize external opportunities; WO strategy helps address internal weaknesses by leveraging external strengths; ST strategy employs internal strengths to mitigate external threats; and WT strategy involves defensive tactics to minimize internal weaknesses and avoid external threats.⁶

C. Results and Discussion

The growth of Islamophobia

"A Challenge for Us All" explains that the term Islamophobia has been coined to refer to anti-Asian racism in general and, specifically, anti-Muslim racism. In other words, Islamophobia is seen as a distinct and sophisticated form of racism. Particularly after September 11, 2001 (WTC Incident), people tend to stereotype Muslims based on religious characteristics rather than physical attributes. Not because of their skin color

⁶ Moordiningsih, "Islamophobia Dan Strategi Mengatasinya," *Buletin Psikologi* (Jakarta, 2004), <https://doi.org/ISSN: 0854 – 7108>.

or geographic origin, as evidenced by the case of a Sheikh being killed by an American on September 15, 2001. The killer was misled by the Sheikh's turban and beard, which resembled that of a devout Muslim, leading him to believe he was killing a pious Muslim. This case illustrates the dangerous nature of Islamophobia within society.⁷

The phenomenon that occurred in America has led to the growth and emergence of Islamophobia in a country often considered highly democratic. However, the Muslim American population is diverse, consisting of three main groups: Arabs (32%), African Americans (29%), and South Asians (28.9%). Beyond these major groups, the Muslim population also comprises various ethnicities, including Southeast Asians, Turks, and Iranians. Additionally, nearly six million Muslims of all ages and genders reside in the United States.⁸ Similarly, Islamophobia, which has become an international issue, is also prevalent in Muslim-populated countries. Wildan and Husein mention in their writings that in Belgium, there are approximately 870,000 Muslims, constituting 15.1% of the total population. In the city of Brussels, over a quarter of the population is Muslim. Austria has around 600,000 Muslims (6.9%), and Germany has the second-largest Muslim population in the European Union, with about 4.9 million (8.7%) Muslims residing in Germany, where approximately 80% of them speak German and hold German citizenship.

The growth of Islamophobia—hatred, discrimination, and fear towards Islam—arises not only from the consequences of terrorist incidents and the blame often placed on Muslims but also due to Western misconceptions about Islamic teachings. In the view of some Western societies, Islam is equated with fanaticism, as expressed in Voltaire's work, "Mahomet, or Fanatism." The political power and authority of Islam are sometimes conflated with oppression, Islam is likened to primitiveness, and so forth.⁹

W. Montgomery Watt (1997) explains that the Western view of Islam has its own historical roots, dating back to the Crusades in the 11th and 12th centuries. During this

⁷ Abdillah, "Islamophobia: Ancaman Multikulturalisme Di Indonesia," *Jurnal Politik Profetik* 10, no. Islamophobia (2022), <https://doi.org/https://doi.org/10.24252/profetik.v10i1a1>.

⁸ Lusiana Marliana Nuraini, "Schooling And Identity: Amerika Muslim's Attitude Toward Islamic Scholing," *Jurnal-Sosioteknologi* 13 (2014): 14, <https://doi.org/http://dx.doi.org/10.5614/sostek.itbj.2014.13.3.2>.

⁹ Charles Kurzman, *Islam Liberal* (Jakarta: Paramadina, 2003).

period, religious fanaticism was ignited, directed explicitly at waging war against the Saracens. The Saracens were perceived as ignorant and foolish people who worshiped Muhammad. Furthermore, Muhammad himself was considered a sorcerer or even a devil. In English, Muhammad was referred to as "Mahound," a derogatory term that tarnished his true name. Although during the 15th to 17th centuries, misperceptions about Islam seemed to fade, the Western attitude of condescension towards Islam continued to dominate. Terms like "Saracen," for example, were refined into "Moor" or "Turk."¹⁰

The Western perception of Islam has long been shaped by the historical context of the ongoing conflicts between two major world religions, Islam and Christianity (the West). Islam has been viewed as a threat to the Western way of life, a sentiment expressed as mentioned above. Moreover, this negative impression about Islam was further disseminated by Western writers of that era, such as Guibert of Nogent, Peter the Venerable, or Robert of Ketton, as noted by Michael Frassetto (1999).

The deep-rooted Western perspective that has existed for a long time is a historical narrative that cannot be easily ignored in the history of contemporary civilizations. If Western individuals continue to reference and adhere to such historical accounts without considering even the slightest recognition of the universal values of Islamic teachings and the concept of nurturing the entire universe (Rahmatan Lil 'Alamin), as well as consistently labeling negative events with the tag of Islam, then Islamophobia will persist and manifest in various aspects of life, whether on national or international issues. This phenomenon arises due to misinformation or a closed-minded approach to understanding Islam. Such closed perspectives facilitate the emergence of Islamophobia.¹¹

To address the growing issue of Islamophobia, the role of Majelis Ta'lim as a platform for spreading the message of Islamic propagation (Dakwah) emphasizing Rahmatan Lil 'Alamin can be approached through several strategies: Understanding the

¹⁰ Syahirul Alim, "Dinamika Historis Barat-Islam: Mispersepsi, Prasangka, Dan Konflik," *Mimbar Agama Budaya* 37 (2020), <https://doi.org/https://doi.org/10.15408/mimbar.v37i1.16118>.

¹¹ Moordiningsih, "Islamophobia Dan Strategi Mengatasinya."

challenges of propagation, Reconstruction of Majlis Ta'lim's mission, Intellectual orientation of propagation, and Exemplification.

1. Understanding The Challenges of Dakwah

Etymologically, "dakwah" is derived from the Arabic root word "da'a – yad'u – da'watan," which means to invite or call. In terms of terminology, it is understood as an activity of inviting, calling, and summoning someone to believe in and obey Allah. Dakwah is an endeavor aimed at inviting an individual or a group of people to adhere to the teachings and practice the values of Islam. Ali Mahfudz articulates that dakwah can also be interpreted as an activity undertaken by someone to advocate for goodness and discourage wrongdoing.¹²

Thus, Islamic da'wah (propagation) is an effort by an individual or a group of people to engage in the activity of inviting and calling others to believe in Allah as the worshiped God, follow the sharia commandments, and practice the values of Islamic teachings. Sharia in Islam, as the source of teachings, is conveyed through da'wah ambassadors who comprehend the concept of sharia and Islamic teachings through various deep and comprehensive literature. Substantially, da'wah ambassadors must understand what they convey so that the goals and objectives of da'wah can be effectively communicated. In addition, the delivery of the da'wah message in practice always faces various challenges, both internal and external. External challenges include evolving information technology media, cultural acculturation that mutually influences, and the target or audience of da'wah.

Information technology poses a challenge for preachers to adapt in spreading their da'wah. This is because da'wah in this era is not sufficient through physical pulpits alone; there are numerous social media users that can be reached through information technology in da'wah. According to the Association of Internet Service Providers in Indonesia (APJII) in 2018, the number of social media users in Indonesia reached 171.17 million people, with the majority being young people aged 15-19. This number continues to increase. The majority of social media users are also classified as

¹² Rosidah, "Definisi Dakwah Islamiyyah Ditinjau Dari Perspektif Konsep Komunikasi Konvergensi Katherine Miller," *Jurnal Qatrana* 2 (2015).

millennials, characterized by a preference for practical matters and heavy reliance on technology for communication and information, especially through social media. In this context, da'wah preachers have not fully empowered social media as a means of da'wah.¹³

Another challenge is cultural acculturation, where preachers must be able to understand the evolving culture. The importance of understanding and exchanging cultures is to enable preachers to adapt in delivering their da'wah effectively, making it well-received. Ni'mah and Muhammad Harfin Zuhdi mention that one of the factors that make Islam easily accepted is its ability to acculturate with customs, beliefs, and developed cultures. For example, the da'wah of the Wali Songo accommodated Islam as a religious teaching that underwent historicization with culture. This aligns with the mission of Muslims in the world, which is to spread mercy (rahmatan), as mentioned in Allah's words:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We have not sent you except as a mercy to the worlds." (QS. Al-Anbiya': 107).

In addition to the challenges that must be understood and adapted by Da'is in transforming their da'wah, another equally important challenge is the target audience or the mad'u (the one being called or invited). There are various explanations by experts regarding the audience. However, at least some typologies of the audience in delivering da'wah can be understood, including: Innovator Type: People who have a strong desire for anything new and progressive.

- a. Pioneer Type: Individuals who are selective in accepting innovations.
- b. Early Follower Type: Simple-minded individuals who are generally mentally weak.
- c. Late Follower Type: People who are extremely cautious in accepting innovations.
- d. Conservative Type: Individuals who refuse to accept innovation until compelled to do so.

¹³ Faridhatun Nikmah, "Digitalisasi Dan Tantangan Dakwah Di Era Milenial," *Muāṣarah: Jurnal Kajian Islam Kontemporer* 2 (2020), <https://doi.org/10.18592/muāṣarah.v17i1.3002>.

Understanding these different typologies of the audience is important for da'wah practitioners, as it allows them to tailor their approach and message effectively, taking into account the varied mentalities and receptiveness of different segments of society.¹⁴

While the external challenges have been discussed, the internal challenges are embedded in the turmoil that arises within the Da'i (preacher). These are outlined as follows:¹⁵

No	Upheavals	Specification
1	Psychiatric	Dawah activists are ordinary individuals with humane aspirations. In their inner selves, they can experience a range of emotions such as sadness, happiness, disappointment, and pride. Additionally, feelings of confusion, anxiety, restlessness, anger, as well as moments of calmness and joy, are all part of the human experience. Every individual has their own potentials and inclinations. As ordinary humans, every da'wah activity presents an opportunity for experiencing various emotional upheavals within the Da'i (preacher). If not managed appropriately, these emotional fluctuations can have negative impacts on the da'wah activities. In certain situations, they may even tarnish the image of the activities and the da'wah itself.
2	Syahwat	In fact, desires (syahwat) are a natural potential bestowed by Allah to humans. However, many individuals slip into degradation and sin due to it. Similarly, da'wah activists also have the opportunity to be ensnared in the tumult of desires. Allah, in His wisdom, has placed desires as a natural reality within human instincts, and every person possesses them. The upheaval of desires emerges spontaneously without regard for age, though it may seem stronger in youth. Therefore, for da'wah activists or preachers, these tumultuous desires must be addressed seriously.
3	Amanah	The challenges of da'wah often trigger eruptions of anger within the souls of Da'is. If left unchecked, these eruptions can manifest in expressions or actions. In such situations, more dominant emotions can overshadow rational considerations and even the da'wah methodology (manhaj) may be neglected. This creates an opportunity for deviations in the da'wah movement and opens unfavorable loopholes for the preachers.
4	Heroism	Sometimes, a heroic spirit is encountered on the battlefield of struggle. A strong spirit emanates from a heroic attitude, and if

¹⁴ M. Munir, *Metode Dakwah*, ed. H. Munzier Suparta, 1st ed. (Jakarta: Prenada Media, 2003).

¹⁵ Syamsuriah, "Tantangan Dakwah Di Era Milenial," *Jurnal Ilmiah Islamic Resources* 16 (2019), <https://jurnal.fai.umi.ac.id/index.php/islamicresources/article/view/17/15>.

		this tumult is not handled appropriately, it can also have negative consequences.
5	Jealousy	Jealousy here actually refers more to the "need for more attention and sincerity." An example is the jealousy of the companions of the Prophet during the distribution of war spoils after the Battle of Hunain. The need for attention, especially in material aspects, if not based on sincerity in da'wah, can have negative implications.

Dawah and the challenges faced by Da'is in delivering the message are essential considerations for all preachers before undertaking their duties to develop a complete character and performance in the field. This includes the mastery of rhetorical skills in delivering and communicating the theory or substance of da'wah to the target audience. Referring to the essence of da'wah as "invitation," the way the material is presented can influence others to change based on the conveyed message.

2. Reconstruction of Majlis Ta'lim Mission

"Majlis ta'lim" originates from the Arabic language and is a term commonly used among Muslims in Indonesia. "Majlis" comes from the word "jalasa," meaning "to sit," and "majlis" itself means "a place to sit" or "chair." In other words, "majlis" refers to a place for people to sit together. "Ta'lim" is a noun derived from the verb "allama," which means "to teach" or "to transfer knowledge." In a more comprehensive sense, "majlis ta'lim" can be understood as a gathering place where people come together in a forum for teaching, giving, and exchanging knowledge.¹⁶

Referring to the definition, it is understood that "Majlis Ta'lim" is a place specifically designated for gathering, where the process of conveying religious knowledge takes place. The transformation of religious knowledge in "Majlis Ta'lim" should involve scheduled studies, both book studies and thematic studies. However, the transformation of religious knowledge should not be limited to textual explanations alone; it should also be contextual, filled with practical life values, capable of instilling an understanding of religious knowledge with universal values. Moreover, it is expected

¹⁶ Muh Hafidz, "Majlis Ta'lim: Institution for Strengthening Islamic Moderation," *Journal of Nahdlatul Ulama Studies* 1 (2020), <https://doi.org/10.35672/jnus.v1i2.162-180>.

to shape the attitude and character of its followers to spread the teachings of Islam as Rahmatan Lil 'Alamin.

Therefore, several mission statements of "Majlis Ta'lim" can be identified, including:

- a. Serving as a place for the process of learning and teaching,
- b. Transforming Sharia knowledge and religious teachings,
- c. Providing an understanding of the values of religious teachings,
- d. Explaining the values of religious teachings, whether textual or contextual,
- e. Establishing "Majlis Ta'lim" as a place for fostering connections and sharing goodness,
- f. Cultivating noble character or morality in the congregation.

Thus, these missions must be truly embedded in every "Majlis Ta'lim" as an effort to face global challenges, such as Islamophobia, cultural acculturation, and the influence of modern technological transformations. Efforts that can be undertaken for "Majlis Ta'lim" include: [insert efforts here].:

- 1) Creating a schedule for the Ta'lim presentation that will be delivered to the congregation.
- 2) Formulating studies of books or thematic discussions, both textual and contextual to life.
- 3) Documenting the activities and results of Ta'lim studies into a work (book or other scholarly work).
- 4) Creating a list of attendees (to keep track of regular attendees and those who happen to be present).
- 5) Considering the evaluation of the studies that have been presented.
- 6) Publicizing as a form of entrepreneurial endeavor in Islamic outreach through contemporary media (Information technology).

The writing may be perceived as too theoretical, and it is important to note that Majlis Ta'lim is not like a formal school. However, it should be remembered that Majlis Ta'lim is not just a place to seek "rewards" but a platform for the transformation of knowledge and religious values that serve as provisions for the congregation in their worldly and hereafter lives. This study can serve as a control mechanism in building a movement for goodness in spreading the concept of Islam as Rahmatan Lil 'Alamin. Therefore, it is equally important that the clarity of the mission of Majlis Ta'lim be applied on a national scale to avoid deviations in its functions that sometimes occur,

such as promoting a product or giving political speeches during election campaigns, which are not in line with its intended purpose.

Deviation, in this context, does not mean that Majlis Ta'lim should only discuss religious matters and exclude the universality of religious teachings in trade, politics, and other worldly affairs. On the contrary, Majlis Ta'lim is a Mamba'u al'ulum (source of knowledge) that explains knowledge about everything, both religious and worldly knowledge derived from the Qur'an and the Prophet's Hadith. This means that Majlis Ta'lim is purely a place for studying various branches of knowledge, and the practical application of knowledge can be done in community life.

Thus, the reconstruction of restoring the functions of Majlis Ta'lim according to its mission needs to be upheld, so that the dignity of Majlis Ta'lim remains preserved as a place for the dissemination and transformation of honored and respected knowledge. This is expected to generate real movements from the strength of Majlis Ta'lim to foster an Islam that embodies Rahmatan Lil 'Alamin, and simultaneously acts as a barrier against negative cultural acculturation and Islamophobia in life.

3) Academic Preaching Orientation and Exemplification

The role of Majlis Ta'lim in spreading Islamic preaching is a platform for the transformation of religious knowledge in practical life. Therefore, the preaching orientation presented should be enriched with scholarly (academic) depth, exemplification (contextual prototype), and peace (implementation of Rahmatan Lil 'Alamin). This teaching is articulated in the words of Allah.:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجِدْهُمْ بِالنِّتَىٰ هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner. Surely your Lord knows best who has gone astray from His way, and He knows those who are rightly guided." (QS. An-Nahl:125).

"Dakwah" in the previous sense is an invitation and call to an individual or a group to recognize the oneness of Allah, follow, and practice the religious teachings in all

aspects of life. Therefore, dakwah through Majelis Ta'lim is the transformation and expression of practical knowledge so that it can be implemented by mad'u (congregants), leading to the practice of 'amal ilmiyah (practical application based on knowledge). In this regard, in Surah An-Nahl:125, it is explained with **أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ**.

According to Manzhur in Lisanul Arab, as cited by Zaid Abdul Kariem in al-Hikmah fid Da'wah Ilallah 'Dakwah bil Hikmah', hikmah is mentioned as justice, knowledge, gentleness, prophethood, and the Qur'an. The term "hikmah" is mentioned more than twenty times in the Qur'an with various meanings. In another sense, the term "hikmah" is explained as an expression of knowledge about what is best, with the foundation of the best knowledge. Therefore, hikmah implies the prevention of unjust actions and guidance towards goodness based on knowledge.¹⁷

The exposition of da'wah with knowledge, justice, gentleness, and guidance towards what is best will become a fundamental tool in spreading Islam as a Mercy to All. A da'wah approach that is enriched with knowledge and is acceptable is expected to be transformed into practical knowledge for many people (mad'u), and ultimately, it can contribute to the development of spiritually and socially righteous individuals in society.

Furthermore, in addition to da'wah enriched with contextual knowledge, da'wah requires contextualization in real life. Therefore, exemplary behavior is an essential part of legitimizing textual knowledge, allowing the concepts of teachings to be manifested through personal examples. It is undeniable that living life requires models and prototypes to provide a real picture that can be emulated.

The orientation of da'wah presented is, of course, in the context of spreading the values of religious teachings with all their goodness (in this world and the hereafter). Instilling and spreading goodness means having lofty and universal ideals, namely bringing compassion to the entire universe (Rahmatan Lil 'Alamin). Referring to this, a strategy can be articulated in facing the challenge of Islamophobia through the Da'wah of Islam Rahmatan Lil 'Alamin through Majelis Taklim using TOWS analysis (Threats-

¹⁷ Abdul Kadir, "Ilmu Dan Hikmah Dalam Perspektif Dakwah Nabi," *Jurnal Dakwah* 1 (2018), <https://doi.org/https://doi.org/10.38214/jurnaldawahstidnatsir.v1i01.3>.

Opportunities-Weaknesses-Strengths). Therefore, strategies involve SO strategy, WO strategy, ST strategy, and WT strategy, as follows:

Table 1. TOWS analysis (Threats-Opportunities-Weaknesses-Strengths) for Islamic Da'wah in Majelis Ta'lim

THREATS (T)	OPPORTUNITIES (O)	WEAKNESSES (W)	STRENGTHS (S)
1. Claiming Islam as a harsh and discriminatory religion. 2. Claiming Islam as an exclusive religion. dan non toleran	1. The government is very accommodating. 2. The majority of the Muslim population are members of study groups (Jama'ah Ta'lim). 3. Study groups (Majlis Ta'lim) in Muslim communities continue to grow.	1. Negative responses toward Islam. 2. The closed nature of the teachings of Islam as a Mercy for All Creation. 3. Prevalence of textual-oriented content in preaching materials. 4. Lack of contextual preaching publications. 5. The study groups (Majlis Ta'lim) have not been managed well. 6. Absence of a charismatic preacher guiding a movement toward Islam as a Mercy for All Creation.	1. Numerous study groups (Majlis Ta'lim). 2. A substantial number of preachers (Da'i) and religious teachers (Asatidz/Asatidzah). 3. A multitude of religious events organized within the community.
	Strength	Weakness	
Opportunity	SO Approach	WO Approach	
	1. Scholarly Platform. Study groups (Majlis Ta'lim) serving as a scholarly platform for delving into the values of Islamic teachings. 2. Catalyst Teachers. Teachers (Asatidz/Guru) as driving forces supporting the development and deepening understanding of the values of Islam as Rahmatan Lil 'Alamin.	1. Openness Openness in providing information about Islam as the teachings of Rahmatan Lil 'Alamin. 2. Managerial Managing the Majelis Ta'lim in organizing Da'wah and implementing the values of Islamic teachings. 3. Contextual Delivering contextual Da'wah materials that support a deeper understanding of the values of Islamic teachings. 4. Dakwah bil Hal Realizing Da'wah through a movement for Islam Rahmatan Lil 'Alamin.	
Threats	ST Approach	WT Approach	
	1. Building the image of Islam as Rahmatan Lil 'Alamin through study groups (Majlis Ta'lim) and Islamic religious events. 2. The role of the figurehead Asatidz in propagating Rahmatan Lil 'Alamin teachings.	1. The righteous deeds of the Majelis Ta'lim congregation to demonstrate the values of Islam Rahmatan Lil 'Alamin. 2. The portrayal of Muslim profiles in their way of life. 3. Publicizing Da'wah to demonstrate the universality of the values of Islamic teachings. 4. Organizing the Majelis Ta'lim as a platform for Islam that is humanistic and tolerant.	

The explanation of the three approaches above requires a firm and decisive commitment in organizing the various forums of Majlis Ta'lim from various parties. This is to ensure that the objectives of Majlis Ta'lim as a forum for knowledge and practical implementation of the teachings and values of Islam Rahmatan Lil 'Alamin can be realized among Muslims and grounded in the broader society.

D. Conclusion

Islamophobia is a phenomenon in social life that arises as a result of hatred and prejudice towards Islam and the Muslim community in general. This occurs due to the lack of open and comprehensive information about the true values of Islamic teachings.

Islamophobia poses a challenge to Islamic preaching to be more open and massive in spreading information about the universal values of Islamic teachings. Therefore, the role of Majlis Ta'lim as a forum for knowledge is eagerly awaited by reorganizing and managerial formulations for delivering Islamic preaching in Majlis Ta'lim studies. This includes creating a schedule for preaching materials, whether textual with the study of books or contextual with thematic subjects that are humanistic, tolerant, and universal in realizing Islam Rahmatan Lil 'Alamin. The results of Majlis Ta'lim studies are expected to be published, either in print (books/modules), videos, or on YouTube.

Dawah figures and practitioners are expected to be the driving force in accompanying Islam Rahmatan Lil 'Alamin, as well as encouraging the congregation to participate in practical movements that reflect the compassionate attitudes of Islam towards all of Allah's creatures in their surroundings.

E. Suggestion

To achieve the goals of preaching, organizing and managing Majlis Ta'lim effectively requires the attention of all relevant parties and firmness in utilizing the Majlis Ta'lim forum as it should be. Religious leaders, preachers, as well as accommodating government institutions can play an active role in promoting the implementation of Islam Rahmatan Lil 'Alamin preaching in every Majlis Ta'lim institution.

References

1. Abdillah. "Islamophobia: Ancaman Multikulturalisme Di Indonesia." *Jurnal Politik Profetik* 10, no. Islamophobia (2022).
<https://doi.org/https://doi.org/10.24252/profetik.v10i1a1>.
2. Alif, Naufaldi. "Akulturasi Budaya Jawa Dan Islam Melalui Dakwah Sunan Kalijaga." *Al- 'Adalah* 23 (2020). <https://doi.org/https://doi.org/10.35719>.
3. Alim, Syahirul. "Dinamika Historis Barat-Islam: Mispersepsi, Prasangka, Dan Konflik." *Mimbar Agama Budaya* 37 (2020).
<https://doi.org/https://doi.org/10.15408/mimbar.v37i1.16118>.
4. Hafidz, Muh. "Majlis Ta'lim: Institution for Strengthening Islamic Moderation." *Journal of Nahdlatul Ulama Studies* 1 (2020).
<https://doi.org/10.35672/jnus.v1i2.162-180>.
5. Hamid, A., & Uyuni, B. (2023). Human Needs for Dakwah (The Existence of KODI as the Capital's Da'wah Organization). *TSAQAFAH*, 19(1), 1-26.
6. Harjasaputra. "Islamophobia: Definisi, Karakteristik, Dan Fenomena Penyebarannya." 6 Desember, 2021.
<https://www.harjasaputra.com/teori/islamofobia-definisi-karakteristik-dan-fenomena-penyebarannya>.
7. Kadir, Abdul. "Ilmu Dan Hikmah Dalam Perspektif Dakwah Nabi." *Jurnal Dakwah* 1 (2018).
<https://doi.org/https://doi.org/10.38214/jurnaldawahstidnatsir.v1i01.3>.
8. Kohari, K., Adnan, M., Majid, Z. A., & Abdullah, F. (2022). THE ROLE AND FUNCTION OF THE DA'I IN THE PSYCHOLOGICAL PERSPECTIVE OF DAKWAH. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 13(2), 485-498.
9. Kurzman, Charles. *Islam Libral*. Jakarta: Paramadina, 2003.
10. Kusnandar, Viva Budi. "RISSC: Populasi Muslim Indonesia Terbesar Di Dunia." 3 Desember, 2021.
<https://databoks.katadata.co.id/datapublish/2021/11/03/rissc-populasi-muslim-indonesia-terbesar-di-dunia#>.
11. M. Munir. *Metode Dakwah*. Edited by H. Munzier Suparta. 1st ed. Jakarta: Prenada Media, 2003.
12. Moordiningsih. "Islamophobia Dan Strategi Mengatasinya." *Buletin Psikologi*. Jakarta, 2004. <https://doi.org/ISSN: 0854 - 7108>.
13. Nikmah, Faridhatun. "Digitalisasi Dan Tantangan Dakwah Di Era Milenial." *Muàsarrah: Jurnal Kajian Islam Kontemporer* 2 (2020).
<https://doi.org/10.18592/ muàsarrah.v17i1.3002>.
14. Nuraini, Lusiana Marliana. "Schooling And Identitiy: Amerika Muslim's Attitude Toward Islamic Scholing." *Jurnal-Sosioteknologi* 13 (2014): 14.
<https://doi.org/http://dx.doi.org/10.5614/sostek.itbj.2014.13.3.2>.

15. Oriflamied. "Jumlah Penduduk Indonesia Tahun 2022 Dan Perkembangannya." 22 Maret, 2022. <https://oriflameid.com/jumlah-penduduk-indonesia-tahun-2020/>.
16. Rosidah. "Definisi Dakwah Islamiyah Ditinjau Dari Perspektif Konsep Komunikasi Konvergensi Katherine Miller." *Jurnal Qatrana* 2 (2015).
17. Rohmah, S. N., Yunus, N. R., & Setiawan, R. (2023). QURANIC ELABORATION OF THE INTERPRETATION OF HUMAN RIGHTS VERSES. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 14(2), 500-517.
18. Susanto. "Persepsi Guru Tentang Islam Rahmatan Lil 'Alamin Dan Dampaknya Terhadap Nasionalisme Pelajar." *Kodifikasia : Jurnal Penelitian Islam* 15 (2021): 16. <https://doi.org/10.21154/kodifikasia.v15i1.2780>.
19. Syamsuriah. "Tantangan Dakwah Di Era Milenial." *Jurnal Ilmiah Islamic Resources* 16 (2019). <https://jurnal.fai.umi.ac.id/index.php/islamicresources/article/view/17/15>.
20. Usman, M. H., Azwar, A., & Aswar, A. (2023). HUMAN CIVILIZATION BETWEEN REVELATION AND REASON. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 14(2), 356-372.
21. Uyuni, B., & Muhibudin, M. (2020). DAKWAH PENGEMBANGAN MASYARAKAT Masyarakat Madinah sebagai Prototipe Ideal Pengembangan Masyarakat. *Spektra: Jurnal ilmu-ilmu sosial*, 2(1), 88-115.
22. Uyuni, B., & Adnan, M. (2021). RELATIONSHIP BETWEEN POLITICS AND DAKWAH IN THE QUR'AN AND AS-SUNNAH. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 12(2), 187-207.
23. Wildan, Muhammad. "Islamophobia and the Challenges of Muslims in Contemporary European Union Countries: Case Studies From Austria, Belgium, and Germany." *Jurnal AFKARUNA* 17 (2021). <https://doi.org/https://doi.org/10.18196/afkaruna.v17i1.10557>.